This is the so-called taurón, or
291 /40 cont./
789 charm for sandals or for face paintings before going on a trip
302 so that Amariuak will not see us, for he is the spirit of fainting
484 spells, epileptic attacks, etc.

(Written down in Pemón by the same person.)

000 The Egyptian magic formula against burns says as follows: "Thy son, Horus, burns upon the mountain. -- Is there water there? -- No, there is not. -- There is water in my mouth, the Nile is between my legs. I am going to extinguish the fire. (These words are said over the /plate appears here/ /41/ milk of one who has given birth to a child, over seeds, over sheep's wool. It is applied to the burn.)"

126 Many of the times when I was collecting their charms for
● 753 study, they would tell me with all innocence and candor that
123 these were the remedies that God had provided them with. And when I put it to them how was it that we, thanks to a moderate life and to medicines, were healthier than they, they replied that this was not due to medicines but to the many prayers which the Fathers knew.

90. Indian mothers, extremely loving and as devoted as any woman to their children, on several occasions attributed the coincidental illness of their children to the evil influence of paper (karetá) or the slips of paper on which they saw us writing their names; either because they considered the paper itself to be mysterious, or perhaps because they believed that the tender soul of the children might become stuck to the paper. Others, by contrast, attributed the well-being of their newborn to blowing, salt, crosses, and other baptismal ceremonies.

All this that I say is naturally now coming to be understood, since, thanks to God, these false impressions are gradually being set aside, founded as they were in the paralogisms of magic, and the distinction between spiritual religion and corporal medicine is coming to be understood.

789 /50 cont./
855 degree than in the progenitors themselves -- tender young
846 children unless they are counteracted by the force of the charms for each case or matter.

789 The practices and abstentions related to the death of rela-
753 tives are based similarly on the supposition that the decomposi-
761 tion of the body of the dead causes infections and stench in
783 all the relatives, producing in them sores, eruptions, decomposition, and similar things; for this reason they must abstain from contact with all others in order not to contaminate them, cannot prepare meals for them, etc.

489 In summation of the foregoing we can transcribe these words from the Enciclopedia Espasa: "Savage and barbarian societies, and in general always those that are ignorant of the causes of physical or psychic phenomena, man has attempted to oppose the nefarious influence of the spirits which he supposes surround him by means of a series of magic rites -- mimetic and oral...." To these words we must add that, as can be observed from some of the examples cited above, not only is the attempt made to counteract the evil influences of the spirits proper, but also other corporal, but mysterious, beings.

Chapter XIII

Do the Indians Practice Divination?

000 109. The innate curiosity of all men. 110. Among the Indians, neither more nor less. 111. Invocation of the dead. 112. Omens. 113. The interpretation of dreams. 114. Casuality and causality. 115. The "just in case."

109. The innate curiosity of men, which is said to be the beginning of all knowledge, recognizes no barriers; and sometimes with leaden feet, with well thought-out arguments and

/57 cont./

784 2. Pubescent girls must not eat twin fruits, so that they
845 may not conceive twins.

3. The parents of a newborn child must not eat paují
846 meat, because it will make the child turn yellow. Let it
784 be remembered that the paují has a yellow face, very striking in contrast to the extreme blackness of its frizzled crest.

4. The parents of a newborn child must not walk barefoot over rocky or hot sandy places, lest the child should suffer.

5. They must not carry heavy loads either, because the child's neck will become bent and he will suffer from fatigue.

6. They must abstain from sexual relations, since these will produce fever and vomiting in the children.

7. If the father of the newborn should noisily knock down large rocks from high hills, the child will suffer from fright and horrors and will tremble during its sleep.

8. If the father of the newborn cuts certain vines, /58/ his child's navel will become infected or will swell up, depending on whether those vines rot or swell up.

789 The Pemón are not, at the present time, exaggerated in
846 the practice of these observances; they observe them for only a few days and this because of the preachings of their fathers-in-law and mothers-in-law. Then, since they know the charms for each case and each thing to counteract evil influences, they return to ordinary life.

765 122. Another custom, the twin of the couvade and based
● 753 on the same principle of sympathy or sympathetic influence, is the asarakpué, or observances which must be followed by the relatives of the dead. This is not only observing mourning or showing sadness; they consider themselves infected by the rotting of the corpse of the dead relative and as foci of infection for all they touch.

/58 cont./

765 753 As a result of this they must withdraw from dealing with others; they must not join in to eat other people's food nor offer to others food prepared for them, since they would make them sick, causing them to have stomach-aches, intestinal decomposition, and similar things. I even recall having heard them often attribute to this diarrhea and intestinal worms in children, who are weaker and of more exquisite sensitivity to feel evil influences and vibrations, to say it in one way, sympathetic.

Keep in mind that this infection is not due only nor principally to physical contact with the dead person, but to sympathetic or physio-psychological contact; so that, even at a distance and far away from the dead relative, this will influence equally all his kindred.

[302] In addition to the observances noted above, mourners shave their heads completely and paint themselves with annatto or achiote, but the women are left with a little lock of hair on top.

When one moon or more has passed, those affected by the asarakpué wash themselves, together with all of their implements and clothing, using verbasco lye. And thus they can return to common, everyday life.

[783] It would be too much to say that at present the Pemón Indians observe this with all rigor; against the natural protest of the piaches and the old people, the younger generations are losing these beliefs and customs.

800 Both practices, those of the couvade and those of the asarakpué, are quite similar to the Mosaic legal prescriptions concerning the impurity of parturient women and concerning those who touch corpses; thus it can be seen that in past centuries, when ethnology was still in diapers, there was an attempt to discover by means of these a close link between the Indians and the Jews.

/96 cont./

774 Correlative to this belief there exists among these Indians animism, which, like all the other -isms, more than a theory or elaborate doctrine, is a mental tendency which consists, as Grandmaison says, "of imagining everywhere, behind perceptible objects, life, activity -- by extension, will, powers, passions -- more or less traced from the human type, anthropomorphic." Thus also Mons. Valbuena says of animism, that it must be considered "not as a religious factor, at least in principle, but as an intellectual conception, as a general mentality."

776 b) These piá or -imá (call them genii, godlets, or numbers) are neither offended nor pleased by moral or immoral actions, but by physical actions -- sometimes substances -- which are damaging or pleasing to them or to their descendants.

● 753 To the native mentality true good things are this life and that which is related to it, health especially, food, etc.; and the bad things also true are illnesses /two plates appear here/ /97/ and pains and, especially, death, the most terrible and most feared evil, not so much because it is the unknown which opens into the beyond, but principally because of the loss of the good things and family so loved here.

775 To the Pemón there is no doubt but that the soul survives,
787 although this conviction is not deduced by them from logistic arguments, but from intimate personal experience and from very vivid imaginative impressions while asleep and in other states of exaltation.

756 c) Finally, we have in place of acts of worship various
788 observances, based on a belief in the afore-mentioned numbers
778 or potorí; in place of priests, the piaches; in place of prayer, the charms which we have already defined in another place, and, in lieu of the supernatural, the magical.

789 We would say once more that magic, although dealing with spiritual influences, is not religion; it does not deal with morality, but with physical acts, corporally maleficent or beneficent, psychic only insofar as the soul is united with the

unknown to any of my informants and the piaches themselves are quite unapproachable on the subject.[173]

Piaimá, a supernatural being or spirit, is said to have initiated the first piaches into their mysteries by exactly the same procedure that I have described for the earthly piache's initiation of an apprentice. He is also said now to be corporeally visible to a piache (but to no one else) and to converse with and advise the piaches. Although I lack specific information on the point, it therefore seems highly probable that the initiation involves the invocation of Piaimá and that some, at least, of the various curative procedures also involve his presence and co-operation. However this may be, it is definite that the piaches are in rapport with Piaimá and that he is for them co-operative in some degree but that for other Indians and without the intervention of a piache he is exceedingly dangerous and may appear in the guise of a savage killer. He is thus essentially evil, a devil in fact, and the piaches derive much of their power through personal acquaintance with this devil and through their ability to temper his wrath or to direct his activities into desirable channels.

The Theory of Disease.

Although I shall not go into detail on this subject, the Kamarakoto theory of disease is so inextricably linked with magic and religion that it must be briefly summarized. It is not now true of the Kamarakotos, as has been stated for various Indian tribes, and probably was never true that they considered quite all ailments to be supernatural in origin. The manifest relationship between insect and snake bites and their immediate effects (but of course excluding malaria and other secondary effects) is naturally recognized. All swellings and ulcers are ascribed to such causes, even when this is not correct. It is not clear to me whether an ulcer, for instance, is supposed to be due to an actual bite, unnoticed at the time, or to the bite of a supernatural insect or snake. Although there is no clear recognition of their cause, colds, constipation, indigestion, and the like (but not the fever that may arise from these) are also now considered usually to have natural causes, although in this case one cannot be sure that such an opinion is not relatively recent. For these ailments believed to be natural in origin spiritual remedies may nevertheless be applied, such as remedial dancing for ulcers. Physical remedies, including various herbs and infusions, are, however, in common use for them and this purely medical subject is outside the scope of my report.

Diseases for which there is no obvious physical cause, particularly fevers of any sort, are considered to be wholly supernatural in origin. These are usually caused by kanaimaton (plural; singular — kanaima).

173 [see footnote on p. 328, category 116 — Analyst]